1: Washington S-4 (no date) 1956 AF13 Northwest China AF13
Sinkiang AI1
Kazak RQ2

V. Individualistic and Collectivistic Bents and Traditions

The nomadic society of the Kirghiz, Kazakhs and Mongols shows collectivistic trends insofar as the pastures are always owned collectively and the livestock can be taken care of and protected only cooperatively. In periods of war and uprisings, the livestock had to be protected militarily, which was one reason why the military organization of the nomads, introduced by Chingis Khan, survived up to the twentieth century. Here we can say that the nomadic Kirghiz and Kazakh still shows a tremendous martial spirit, especially the Kazakhs who fought the Communists in 1949 and 1950 in a heroic way in spite of the fact that they were outnumbered from the very beginning.

As a matter of fact, the Mongols show much less martial spirit than neighboring Kirghiz, Kazakh and especially Tibetans, who constantly rise up here and there, becoming a major nuisance for Peking, although they are hopelessly outnumbered by Chinese Communist Troops. Many explorers agree independently that the Mongols, once intrepid, dauntless, unafraid, frightful and terrifying warriors, make now the impression of being inefficient soldiers, timid, downhearted, and discouraged (so Rockhill, Howorth, Tafel, Vladimirtsov, Hedin, Futterer, and Filchner). Russian scholars, above all B. Vladimirtsov in his Le Regime Social Des Mongols, Le feodalisme Nomade, Paris 1948, blame Buddhism for the disappearance of the martial spirit and courage of the Mongols. This opinion is, however, contradicted by the fact that Tibetans, who have been influenced by Buddhism some centuries longer than the Mongols, are well-known as tough and cunning fighters and apparently fearless and daring insurgents.

Almost every Tibetan family has at least one son in a monastery. They faithfully pay their tributes to these monasteries where their sons live as novices or monks. The monasteries are the only cultural centers of the nomads. Kumbum might be named as a magnificent example in regard to external architectural beauty as well as internal wealth in respect to its library, printing house, and the spiritual value of its schools and its Lamaistic academies.

There are many reasons to believe that the Communist regime is determined to abolish nomadism and to make the nomads sedentary or at least semi-sedentary. The first step was the erection of permanent winter sites. The attitude of the nomads toward the regime seems to be ambivalent. The erection of veterinary stations for the livestock and the extension of additional irrigated pastures certainly are measures approved by the nomads but on the other hand the threatening

N
#175 under the Ch'ing emperors, reasserted its sway in Turkestan.
648

4. Pattern of nomadic expansion and contraction

S Wave after wave of nomadic peoples have made their appear-
175 ances and then faded away, leaving the imprint of their stay on
648 the palimpsest of Turkestan. The pattern of their entry, their ascendency, and their exit have been similar. Each outburst and withdrawal of the nomads showed but variations on the major theme. The Huns, the Turks, and the Mongols, to mention a few of the more powerful of the plethora of nomadic peoples, all had their geneses in the same region, an area of Mongolia south of Lake Baikal. The process of their rise to power followed parallel lines. First, there was a bitter internecine struggle from which one group emerged triumphant. Second, the nomadic tribes were unified into a strong coalition under the leadership of the dominant group. Third, they expanded outward from the steppes into neighboring regions, especially into the marginal zone of modern Sinkiang and Inner Mongolia. Then they consolidated these areas into bases of operation for the fourth stage, the invasion and, when successful, the conquest of the opulent agrarian lands. At the peak of their strength, these nomadic invaders would establish a strong, militant empire, under an absolutist government, to control the motley subject peoples under their domination.

But once they reached the peak of their power, the downgrade began. The paucity of their numerical strength made it difficult for them to hold large territories. The tradition of intertribal contest instilled the spirit of independence in the minds of the satraps appointed to rule portions of the far-flung empires. The failure to resolve the incompatibility between pastoral and agrarian economy, and the resentment and rebellious tendency of the subject peoples whom the conquerers were only able to overawe by military strength, were all factors which brought about the
N disintegration and decline of the empires of the nomads.
S
175 5. Theories concerning nomadic eruptions
121
648 What accounted for the sudden irresistible ferocity of nomad eruptions and what accounted for the docility of their withdrawal? A number of very ingenious theorires have been advanced, as answers to this intriguing question, but so far these are still in
N the realm of assumptions.
S
175 Many scholars have regarded the influence of climate as a
121 possible cause of the high tide and ebb of nomadic activities.
648 Superimposed on the progressive dessication of Central Asia
132 resulting from the withdrawal of glaciers, were the minor cyclic
● 114 fluctuations of alternating dry and moist spells. A climatologist
182 (C.E.P. Brooks) spoke of the "classical rainfall period of 640 years," and a geographer (Raymond Wheeler) believed in a major alternation of dry and cold every 510 years. Ellsworth Huntington,

N S 182 175 12 648 114 (411) (704) [233]

The Chinese had to adopt the nomad bow and the technique of mounted archery before they could meet the nomads on equal terms.

Another factor, according to Lattimore, was the pastoral economy of the nomads which led to migration. Horses and cattle cannot graze on fields that have been cropped by sheep and goats. Therefore, the nomads whose livelihood depended upon their herds and flocks, must continually seek new pastures. The claims to pasturelands and the right of movement led to wars. The continuous wars stimulated the rise of leaders, hard-headed men who survived the hurly-burly of warfare and politics of the steppes and deserts. Finally, a supreme leader emerged who would then weld the various groups into a grand confederation strong enough to encroach upon the neighboring regions for land, for the profits of trade, and for revenue and tribute from the conquered peoples.

According to Lattimore, the nomads who invaded the marginal zone between the steppes and the settled lands, were not pure nomads but were semi-settled. Their wars of conquest were not only for pastures for their herds and flocks but for land, for the riches of the cities, and for the proceeds of commerce. Moreover, the cycles of their invasion and retreat began only a few centuries before the Christian era when they split from the settled peoples on China's northwestern frontier and when they acquired the technology of nomadic warfare. The true nomads on the steppes evolved from the mixed nomads, not vice versa.

The migrations which led to conquest over a wide area, such as those carried out by the Huns, the Turks and the Mongols, normally did not begin with the true nomads but with the mixed nomads, and were caused by (1) a group breaking away from the mixed nomads in order to become true nomads: or (2) a group breaking away from the true nomads in order to revert back to mixed nomadism. The Huns, Turks, and Mongols had fixed bases of operation and their conquests were for land.

Under these circumstances, according to Lattimore, the cycles of nomadic expansion and withdrawal each went through the following process:

1. The maintenance of large armies of mounted warriors to conquer land for the profit of trade and revenue from subject peoples;
2. A dichotomy of nomad society. The nomadic warriors who went forth to conquer and who were left to garrison conquered territories had control of the sources of wealth but declined militarily. The warriors who stayed in the steppes as the military reserve continued to be warlike but gradually became impoverished;
3. A split within the nomad state between those in the conquered areas and those in the steppes, leading to decline and and withdrawal.

N S 105 175 648 182

6. Summary

In summary, the workings of the historical process represented

/The Nomadic Tibetans/

In those cases where a man has more than one wife, each wife must have her own tent which will be within the area of the encampment assigned to the husband. Within the tent the wife frequently has full authority. It is she who welcomes and looks after the guests and to whom farewells must be formally made.

As is the case with most of Tibet, the problem of polyandrous unions remains unclear. One authoritative source assigns such unions to the nomads, and another will insist that it is a phenomenon of the sedentary Tibetans. Each produces logical explanations for its appearance in the one and not in the other. Moreover, the Tibetans themselves will state arbitrarily that it is commoner in one group or the other, but again there is no unanimity of opinion. Out of all the conflicting accounts, it can be deduced that polyandry exists, probably, in both nomadic and sedentary Tibetan populations and that peculiar local situations account for its prevalence in one or the other area. However, it is doubtful that it is uniformly practiced by any section of the population. Side by side with polyandrous families, moreover, polygynous unions are also found. Most common, is a more or less brittle monogamy.

Since the people of the black tents practice transhumance, their nomadic activities are measured in terms of elevation, rather than actual distance covered. From late spring through fall the encampments as units climb to successively higher pastures and then descend again. Winter finds them at their lowest elevation and the group is no longer a tent-circle. Instead of the regular circular arrangement of the yak-hair tents, the winter settlement may consist of sod-covered huts, which may be of wattle and daub construction, rammed earth, tent-roofed sod walls or similar materials. There is no regular arrangement of the huts, because the factors which led to the arrangement of the campsites are not operative.

The different activities around the year help dictate the limits of communal action. The short growing seasons of the successive pastures, necessitate frequent shifts. Thus eight or nine movements between winters are not uncommon. The tasks of striking camp, keeping the herds along the route and reestablishing the circles involve maximum cooperation from all involved. None can travel with impunity ahead or behind the others. The encampments represent military units because raids and stealing herds are recognized as rungs on the ladder to success.

In winter, the activities are more diversified. Gone is the constant vigilance against human and animal foes. Gone too, is the necessity of frequent, simultaneous uprooting and reestablishment. Life is conducted at a more leisurely and individual pace. Many of the nomads form trading caravans, which will journey beyond the settlements of the Tibetan farmers to trade their wool, hides, and other products among the Chinese Moslems. These caravans may be composed of some of the men of a single

1: Washington S-4 (no date) 1956 AF13 Northwest China AF13

873
874
*268
177

September, 1955, is a place where cadres and students transferred into Sinkiang from other provinces receive their agricultural training. It is more of a training camp than a regular college.

B. Nationality Education

1. The general trend

871
*668
177

Under the Communist regime, educational activities among the ethnic minorities of the Northwest are reported to have increased sharply. The Communists recognized early that by emphasizing the issue of education among the some thirteen nationalities in the Northwest, they could further consolidate their hold over these minorities. In line with their policy of placating the Moslems (See Religion), educational developments in Sinkiang have been widely publicized. It is not easy to make sense of the different sets of figures given. The most meaningful are tabulated in Table 7. [1]

In this table, the figures of Burkhan's report of January 1, 1953, are so inconsistent with the rest that they probably have to be discarded, otherwise the figures appear mutually compatible. According to the percentages given, the number of schools in the years before 1949 should have been about two hundred, and the number of students slightly more than two hundred thousand. (114) These figures do not coincide with pre-Communist statistics. One fact emerges clearly from the figures of Table 3. All the mosque schools and their students must be included in them. In view of the shortage of educational personnel it is highly questionable whether staff and curriculum of these schools can be adjusted within a reasonable amount of time to the exigencies of Communist education. That this problem is realized is shown by reports that more than 130 middle and primary school teachers of all nationalities were inducted for special political training in the Sinkiang College, the Northwest People's Revolutionary University, and the Northwest Normal College in 1955 alone. In 1954, 126 teachers of all nationalities were given political indoctrination courses in so-called "spare-time improvement classes" in Urumchi, Kashgar, Sha-che and Khotan. Such classes were also operated in other areas, with particular emphasis upon the training of primary teachers. Schools of all levels are adopting advanced teaching methods and experiences and the teachers have reached the stage "of carrying out their work with preparation and planning" (Current Background, Oct. (875) 25, 1955). The number of politically reliable teachers might have increased somewhat through these measures. In view of the prevailing need, the figures given are still pitifully low. The basic question of whether the ahung can be entrusted with Communist education remains unsolved.

1. [See p. 323--Analyst]

/The Chinese/

N knowledge of sanitation and elementary health regulations. Their
*563 concepts of health and disease rest mainly on the traditional beliefs.
751 The concept that dominates most of their thinking about the human
[772] body and its health is that of the Two Principles of yang and yin.
S These are philosophical concepts of the origin of all things. The
563 yang principle represents the male and the yin represents the
751 female. They stand for opposite poles - heaven and earth, sun
[772] and moon, day and night, heat and cold, life and death, positive and negative, strong and weak.

N In medicine, everything is classified as yang or yin. The
*563 exterior of the body - the skin - is yang, while the interior is
753 yin. The back is yang, while the abdomen is yin. The heart and
772 liver are yang while the spleen, lungs and kidneys are yin. A
826 disease, accordingly, is yang when due to external causes and yin
S when due to internal causes. Respiratory diseases, fever, and
563 diseases affecting the upper part of the body are yang diseases.
753 Chills and afflictions of the lower body, and circulatory diseases
772 are yin diseases. When the yin predominates, one suffers from
826 yang disease; when the yang is in excess yin results. These two
S principles must be kept in mind when treating the disease, since
N the drugs and herbs are also divided into these two classes.
[278]

N Another Chinese concept concerning health is that of the exis-
*563 tence of the Five Elements - metal, wood, water, fire and earth.
751 According to this belief, the human body is composed of a mixture
753 of the five elements. So long as the proportions of these five
772 elements remain in order, health results. If the balance is dis-
S turbed, disease follows.
563
751 These beliefs are common mainly among the uneducated popu-
753 lation, the rural and the lower classes of the urban population.
772 In most cases, the higher classes have a Western knowledge of
N the basic elements of health and sanitation and know the basic
[184] facts of human physiology and the causes of transmission of diseases.
S Illiteracy and ignorance is much greater in the Northwest region
N than along the Pacific Coast. Thus, in the Northwest, the beliefs
[212] are widespread and most Western ideas have not penetrated into the larger part of the population.

S Unfortunately, we do not have figures on the birth and death
N rate in Northwest China. The figures for all of China are given
• 114 in the chapter on "Health and Sanitation" of the General China
163 Handbook.
165

C. Predominant Diseases Among the Chinese

N The most common diseases are the fecal-borne ones. They are
*563 spread through the use of human waste as fertilizer. André Migot,
164 who travelled through Northwest China in 1946, dwells on this
364 problem in his description of a typical middle-sized town in this
S area (Tibetan Marches, p. 51): "Then there is the problem of sani-
563 tation. The total volume of human excrement produced every day
164
364

by the laymen. Temples frequently maintain free hostels for travellers, and one can count on any layman to provide food, shelter, road guidance, and any kind of help to needy passers-by. It is even customary for a Mongol to leave food in front of his tent during the time he is on an outing. This hospitality is extended to destitutes and refugees also, by Mongols as well as Tibetans, irrespective of the creed of the receiver.

IV. Welfare Efforts Under the Republic, Particularly Under the National Government

With the coming of the Chinese Republic, the realization grew that welfare was a public matter. Although it took time until the rudiments of an organization were set up to implement this realization, the government at best acted to the limits of its possibilities to bring relief in the case of natural catastrophes. During the great famine in the Northwest, caused by protracted droughts and earthquakes in 1928/29, the government organized a special commission to handle relief. The relief work of this commission was financed partly by fixed government grants, special loans and by solicited special contributions from Chinese cities, provinces and private organizations and individuals as well as by organizing a rather successful drive for funds abroad. The role played by the China Famine Relief Commission in this as well as in similar instances is discussed in the Social Welfare Section of the General Handbook.

The realization grew however that with regard to natural disasters, prevention work might be of greater importance than relief. One of the projects that grew out of this realization might be mentioned here, the Wei-pei irrigation project in Shensi. This project was conceived jointly by the Shensi provincial authorities and the China International Famine Relief Commission in the twenties. Actual work commenced in December 1930 and was completed in June 1932. Ninety thousand acres of land have been reclaimed b this combined conservancy and irrigation project. The maintenance of the system was later taken over by the National Economic Council.

In the late thirties this Council was particularly active in irrigation and reclamation schemes in the Northwest. It was responsible for the sponsoring or subsidizing of several large-scale projects in Shensi, Kansu and Ninghsia Provinces.

Unfortunately, there is very little information available on the efforts on the part of the Chinese administration in the field of public welfare in the Northwest, both under the National Government and under the present Communist regime. From the little material we have the general impression is that the local efforts of the Moslem community encompass most of the work done in public welfare.

done in public welfare. The information about the situation in the Northwest has to be inferred mostly from what is available to us about China proper, keeping in mind that Chinese policies in Sinkiang have never achieved a fulfillment comparable with the fulfillment they have achieved in China proper.

It was only during the Sino-Japanese War (1937-1945) that the Nationalist Government established a Ministry of Social Affairs. This Ministry organized in each province, including Sinkiang, a Bureau of Social Affairs for relief and welfare works. Institutions were set up to take care of the aged, orphans, the disabled, disabled veterans and beggars.

The relief organs in the Northwest sponsored by the Ministry of Social Affairs were restricted to free medical service centers; organs maintained by provincial governments were mainly experimental relief stations, which were responsible for a variety of relief work. Municipal and district governments maintained, in addition to general relief organs (90 for the entire Northwest; 57 of these were located in the provinces Chinghai and Ninghsia, which had Moslem governors), children's relief centers (37) and a sprinkling of other institutions. There were several dozens of private Chinese Charity Associations active in the Northwest during the war.

Furthermore, the National Government joined efforts with some religious and humanitarian bodies and organized the National Relief Commission. During the war, this Commission was particularly active in disaster relief. Large appropriations were earmarked for the famine in Shensi in the years 1943 and 1944. Contributions to this province as well as to the provinces of Kansu and Ninghsia were largely used for the resettlement of and the starting of reclamation projects by disaster victims of Shensi as well as of Honan province.

The activities of the National Relief Commission included care for war orphans and refugee children. Five hundred of them were sent to Sinkiang and one thousand were resettled in Chinghai. Furthermore, a Juvenile Northwest War Area Service Corps was organized to accommodate graduates from War Refugee Children's Schools.

The National Child Welfare Association, founded by H. H. Kung, also maintained a Child Welfare Camp at Hei-hsien, Shensi.

Among the service corps operated by the Friends of the Wounded Society, organized under the New Life Movement Association; one had a base in Shensi. These corps worked in hospitals and convalescent camps. They provided delousing, laundry and sewing services etc. and special dieting.

The welfare work of Christian missions contributed to alleviate much distress. There were few large Protestant missionary

/Chinese, Chinese Moslems and Sedentary Tibetans/

because there is nothing for which to exchange it. Once a week a caravan carrying Government supplies deposits a bag of flour at the door. This is the subsidy granted to them, in exchange of which her husband is bound to be at his post all through the year, and keep the well from being choked by sand. She has never thought in terms which refer to anything except meals, births and occasionally deaths. Her boys may go farther afield, and if they do, she knows that they will never return, but after a time she will become accustomed to their absence and it will not trouble her again."

With spiritual senses dormant, mental powers arrested and physical demands reduced to the minimum, wherein shall a human being show that he differs from the beasts whose conditions he shares? There is hardly anything which can be called attitudes or reactions.

About the Chinese-speaking Moslems Miss Cable reports that Chinese travelers avoid any inn operated by Moslems because of the rudeness to which they may be subjected when using it. This is a very particular observation, as in other places in the Northwest, non-Moslem Chinese prefer to go to Mohammedan restaurants, which are famed for their cleanliness and tasty food. In many places Moslems have monopolized the innkeeper business, so that they cannot possibly be avoided. Even the Chinese guests abstain from eating pork during their stay, every pot and pan which they possess is considered unclean and will not be allowed inside the kitchen. This is not conducive to good feeling between host and guest, and may at any time lead to high words and even to blows. Toward known westerners the Moslems' attitude is somewhat different, and more tolerant. Cable records the experience of her party in staying in an inn with the sign of "Pure and True Religion" by saying, "The attitude toward our party was different because, though we were styled kaper (infidel) we were known to keep a 'clean' kitchen, which is to say that pork, lard, and every produce of the pig was rigidly excluded from our menu. We were 'infidels of the book' for the Bible and not the Koran was our guide, but we were not 'infidels of the pig' which was an insult reserved for eaters of unclean food. The closest watch was kept upon us as we journeyed, and any lapse or laxity would have been reported to every mosque on our route, so that 'pure religion' inns would have been closed to us. Moslems acknowledged that we were as free from idolatry as themselves, but openly stigmatized us as blasphemers, for we called the prophet Jesus 'Son of God', and the innkeeper turned aside to spit whenever he heard the word." (pp. 72-73). The Moslems who are of means like to make others understand that they are wealthy people. "Like other Tungan landlords to whose houses we had the entree, he left us with a sense that he was very wealthy and that his

S
N
795 /Chinese, Chinese Moslems and Sedentary Tibetans/
559 apparent trade of innkeeping was simply a cover for another and
485 more lucrative business." (p. 73).
● 114 Like the Chinese, the sinicized Moslems are very much con-
S cerned with the problem of offspring. To them continuity of life
N is bound up with that prolongation of existence which a son secures,
842 one who carries on the life which he owes to his parents. This
795 is a completely Chinese concept. The Chinese-speaking Moslems
771 cannot understand and would certainly not accept the Christian
177 faith that life after death is God's gift, that one does not depend
N upon a son and his worship, and that immortality means the soul
*563 or spirit living eternally in Heaven. Miss Cable records in her
S book:
563 "We talked often of these things, but it was hard for them to understand what I told them, and they would turn it off with one excuse or another. 'She is different from us', they said, 'her life is given up to God's work and her merit will secure her an entrance to Paradise'. Some envied, some pitied, some just stared and made no effort to understand, others summed it up in these words: 'Eastern ways are for the East, Western ways are for the West.'" (p. 75).

The Chinese-speaking Moslems in the Northwest, in spite of
N their having taken up a considerable amount of the Chinese way
*563 of life, are deeply conscious of racial and religious inadaptability
177 to Chinese rules. Most of them are always rebellious. They
181 alwasy think that they are oppressed or unfairly treated by the
[669] Chinese authorities. For this reason, Moslem revolts occur in
S the Northwest frequently. For example, the immediate cause of the
563 the 1930 revolt was, according to Miss Cable's account, the sus-
177 picion of the Moslems that the Chinese Government was to change
181 their age-old social and political system and that the Chinese
669 population in the area goat many advantages at the expense of the
S Moslems. Up to 1930 the Moslems in the Hami district of Sinkiang
563 were always governed by a ruler of their own race, religion and
642 speech. The last one of their rulers was Khan Maksud Shah.
615 This ruler died during the year 1930. The Chinese Sinkiang Gov-
643 ernment took this opportunity to end the Moslem system and the
177 succession of the Khan was not allowed to continue. Maksud's son, Nazir, heir to the throne was summoned to report at Urumchi, then capital of the Sinkiang Provincial Government, and Yolbars, the Tiger Prince, was ordered to appear with him. This was bad news for the Moslem inhabitants. Later, a word came from the capital that the young prince had been made a prisoner in his own lodging, and that there were to be many changes in the standing of the Turki people. When Yolbars returned to Hami he left Nazir in Urumchi, and arrived in company with a band of Chinese officials who at once sat down to business and drew up a list of changes which were to be introduced in the administration of the Moslem community. The old administration

Kuei-teh	-	-	-	30.0	10.0	60.0
Hsi-ning	77.8	19.4	2.8	-	-	-
Wei-yüan	-	-	-	10.0	5.0	85.0
Average	72.6	20.5	6.4	20.0	7.5	72.5
Shensi						
Ting-pien	72.0	20.0	8.0	-	-	-
Yu-lin	66.0	26.0	8.0	-	-	-
Average for 20 locals	69.8	16.0	14.0	70.0	14.1	15.9
Average	69.4	20.6	10.0	70.0	14.1	15.9

The following charts are the results of agricultural surveys taken during the war years by the Nationalist Government. They are on a percentage basis and bear out the validity of Buck's findings; namely, that tenantry in the Northwest is not a serious problem. It is dangerous to try and depict any trend from these statistics; although this period reflects a higher standard of living for the peasantry because of high wartime prices, it usually takes a long time to bring about any change in landed relations, since peasant attitudes are fixed and not susceptible to immediate change. (China Handbook 1937-1945, pp. 458-59, revised and enlarged with 1946 Supplement.)

Percentage of tenant farmers in China

Province	1937	1938	1939	1940	1941	1942	1943	1944
Ninghsia	18	21	16	10	15	14	15	13
Chinghai	19	18	18	21	24	28	18	21
Kansu	19	16	22	18	18	21	22	18
Shensi	18	22	25	22	23	25	21	24

Percentage of owner farmers in China

Province	1937	1938	1939	1940	1941	1942	1943	1944
Ninghsia	68	66	65	74	74	74	78	68
Chinghai	51	61	58	61	51	51	78	58
Kansu	61	66	59	62	61	60	55	63
Shensi	61	57	55	58	57	56	59	58

Percentage of part-owner farmers in China

Province	1937	1938	1939	1940	1941	1942	1943	1944
Ninghsia	14	13	19	16	11	12	7	19
Chinghai	30	21	24	18	25	21	27	21
Kansu	20	18	19	20	21	19	19	19
Shensi	21	21	20	20	20	19	20	18

There are three systems for paying land rent; namely, cash rent, crop rent, and share rent. When a tenant rents his land by paying a fixed amount of money per mou to his landlord, it is cash rent. If he pays a fixed amount of cereals produced on the land, it is crop rent. If he divides the crops raised on his rented land with his landlord at a fixed ratio, it is share rent. No investigations were made during World War II regarding the systems of paying rent. The latest study was made in 1934 by the National

policies. Such resistance is revealed in instances where wheat fields have been enlarged at the expense of cotton cultivation. Any failure to carry out the State's purchasing plans correctly then, will "undermine the prestige of the party and of state policies, encourage spontaneous capitalist tendencies among the peasants, and throw State plans into confusion." (Survey of China Mainland Press. No. 971. Supplement, January 19, 1955. "Make Accurate Estimates of Cotton Output and Fix Purchase Quotas.") Since the publication of this article on estimating cotton output and fixing purchase quotas, Peking has encouraged the "three fix policy" which is a measure designed to overcome food and agricultural raw material shortages in order to meet the planned targets set by the State. This policy provides for every administrative body throughout China to fix the production, fix the purchase of output, and fix the marketing of this output for the agricultural sectors of the Chinese economy. Undoubtedly this policy has been rigorously applied to the Northwest. Information is not available, however, as to whether the "three fix policy" has solved the above problems.

4. Kansu

The Communists have made strenuous efforts to restore Kansu to its former prosperity (in the days of the old Silk Road to Europe Kansu was a fertile and prosperous region). The plan to build Lanchow, the capital, into an industrial base safely removed from the seac oast, the opening of the Lanchow-Sinkiang Railway, and the extensive geological surveys for minerals and oil, indicate recent attempts to do this. On March 14, 1956, Deputy K'o Shih-king reported on the province's five year plan. Only information pertaining to agricultural progress and policy will be considered. The total output of grain and cotton in 1956 will be 10,350 million catties (207 million bushels) and 250,000 piculs (16,662 tons) respectively, representing 124.42 per cent (or 6,882,750 tons of grain) and 281.87 per cent of the quotas set for 1957 in the first five year plan. Afforestation will be carried out over an area of 5,300,000 mou (806,061 acres). (Union Research Service. Vol. 3, No. 3, April 10, 1956. p. 40.)

A comparison of Communist output figures with those of the pre-Communist period is difficult. Since we cannot consider wheat only as grain (grain in this case would include corn, barley, millet, etc.) We possess no figures for oil seed bearing crops for 1956. However, for cotton, where Communist resources have been invested to expand cotton production and output, the 1956 figure of 16,662 tons as compared with the 1941 high of 3,712 tons represents around a fourfold increase.

The Chinese Communists predict that the vast areas of wasteland in Kansu will be transformed into cotton fields soon. Experts have been experimenting, it is reported, to select the most

2: Teichman G-5 (1919) 1921 AF13 Northwest China AF13

PREFACE

000 THE following chapters give some account of a series of journeys through the North-Western Provinces of China, undertaken in connection with the Anglo-Chinese Opium Treaty and other matters requiring investigation on the spot in conjunction with Chinese officials.

Shensi and Kansu are not very well known to foreigners generally owing to their isolation and to the absence of any towns open to foreign trade therein; but they contain many regions well worth visiting, and Kansu especially, with its profusion of game, European climate, and interesting mixed population of Chinese, Mahomedans, Tibetans, and Mongols, is in many respects one of the most attractive of the eighteen Provinces.

• 114 We were greatly indebted to the Chinese officials, both those who accompanied us and those of the districts through which we passed, for their constant courtesy and assistance, which did much to mitigate the hardships of these long journeys through the mountains and deserts of the North West. In all we covered a distance of 14,200 li (about 4000 miles) by road in Shensi and Kansu, the journeys occupying some ten months of almost continuous travel, divided over two summers.

000 This book was written three years ago, in 1917, when affairs in China were in great disorder after the troubles consequent on the collapse of Yuan Shih-k'ai's imperial dream in 1916. Unfortunately the hopes that China would soon pull herself together again and put her house in order have not yet been realised, and the country continues to drift on down stream, torn by internal strife and preyed upon by countless hordes of brigands and those Frankenstein monsters, the Armies of the North and South, created by the militarists for their own profit and advancement.

176 Conditions in Shensi have become worse rather than
721 better during the past two years. The neighbouring Province of Szechuan, usually the chief bone of contention between North and South, after changing hands again and again,

3:Cable & French M-5 (1926) 1927
AF13 Northwest China AF13

INTRODUCTION

THE three ladies of whose hazardous journey across the largely untracked spaces of North-Western China and Central Asia this book tells, are distinguished members of the China Inland Mission. After having built up a splendidly successful school-work in the province of Shansi during a period of twenty-one years' strenuous service, to their own surprise and that of their friends they realised a fresh missionary call under circumstances in which most people, even those so devoted as missionaries characteristically are, neither expect new orders nor are ordinarily capable of responding to their challenge.

The sense of 'something lost beyond the ranges,' in the vast territories of the far North-West practically unoccupied by the Christian Church, impelled them to pull up stakes and fare forth. And it will be recognised by those who read this simply told and thrillingly interesting narrative that their journey takes high rank in the stories of pioneer heroism and endurance. It would not be true to say that 'they went out not knowing whither,' for they had long studied the available maps and pondered the known problems of the course they must traverse. Nor were they unaware of the certain difficulties which, as women, they would have to meet in any attempt at itinerant evangelism amongst tribes for the most part custom-bound and prejudiced. Long residence in China takes all the sentimental glamour out of travel prospects, and they knew fully

[P. vi IS BLANK]